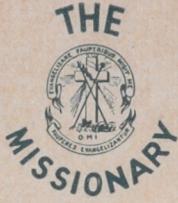


THE INDIAN RECONCILIATION



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BILL 79 WINS APPROVAL

"Sound Legislation" says Bishop Belleau, O.M.I.

OTTAWA.—On April 3 the House of Commons approved and sent to committee for detailed study Bill 79 which revises and brings into a single statute a number of older laws dealing with the administration of Indian Affairs.

Second reading of the bill, which means approval in principle, followed a two-hour debate in the House, during which George Drew, M. J. Coldwell, Earl Catherwell, Douglas Harkness and E. T. Applewhaite made various suggestions.

Applewhaite criticized what he said "was use of the bill by some persons to arouse dissatisfaction and create unrest among the Indians. These persons were trying to belittle and to hurt the body politic of Canada as a whole."

SOUND LEGISLATION

Bishop Belleau, O.M.I., Vicar Apostolic of James Bay, a staunch defender of religious rights in education and well acquainted with the entire Indian question, affirmed that "sound principles in the education of Indian children are contained in the Indian Act now before the House."

The main point in section 117 of the new Bill 79 is embodied in the clause which provides that no Catholic child shall be compelled to attend a Protestant school and that no Protestant child shall be compelled to attend a Catholic school."

Another provision related to section 117 is contained in section 113 which authorizes the Governor-in-Council to (a) establish, operate and maintain schools for Indian children, (b) to enter into agreements... for the education in accordance with this Act of Indian children with

(i) the government of a province, (ii) the council of the Northwest Territories, (iii) the council of Yukon Territory, (iv) a public or separate school board, and (v) a religious or charitable organization.

These provisions are in accordance with Section 9 (a) and (b) of the present Act with the exception that provision is made for the establishment of schools off reserves for the Indian

(Concluded on page 6)

AFTER A BANQUET tendered at Ottawa's Chateau Laurier by the Oblate Welfare and Training Commission's Assistant director, Fr. A. Renaud, O.M.I., on March 7. Thirty-one Indian representatives were present on the occasion of the Conference called by the Government. We note in the front row: William Friday, Fr. Dunlop, O.M.I.; Dr. Percy Moore, Director Indian Health Services; Fr. Renaud, O.M.I., Andy Paull, President of the N.A.I.B.; Joseph Delisle, Jr., Mr. Gordon, H. H. McIntyre (U.A.W., C.I.O.) and Amos Brant. Photo Normandin, Le Droit.

INDIANS CONFER WITH HARRIS

OTTAWA.—On Feb. 28, March 1, 2 and 3, a conference was held with representative Indians and officers of Indian Associations from all regions of Canada except those in the Territories. Minister of Citizenship Harris acted as chairman; the deputy minister and officials of the Indian Affairs Branch were also present.

The purpose of the conference was to discuss the provisions of Bill 79 to revise the Indian Act; every section was read and explained; opinions were exchanged and recorded. Unanimous support was tabled for 103 sections of the 124-sections Bill.

The conference members were:

George Barker, Esq., Hole River, Man., Chief, Hollow Water Band.

(Concluded on page 6)

MISSIONARY CONVENTION AT LEBRET, SASK

WINNIPEG, April 7, 1951.

— A missionary convention for western Canada will be held at Lebret, Sask., July 11-12-13th, for the Indian school principals and all the missionaries in the three prairie provinces.

Speakers include Fr. J. Champagne, O.M.I., founder of the only Mission Institute in the western hemisphere; Fr. G. de Bretagne, O.M.I., specialist in catechetical instruction; Fr. J. Lessard, O.M.I., anthropologist; Fr. Legare, O.M.I., graduate in social science from Louvain University and Fr. L. Laplante, O.M.I., provincial director of the missionary Association of M. I.

Fifty missionaries are expected to attend this convention which will be one of the most important missionary meetings in western Canada. Fr. P. Scheffer, O.M.I., Provincial of the Oblate missionaries in Manitoba and Saskatchewan, will preside.

MISSION SUPERINTENDENT DIES



Father J. O. Plourde, O.M.I.

OTTAWA, April 7.—As we go to press, word was received that Rev. J. O. Plourde, O.M.I., Superintendent of the Oblate Commission for Indian Welfare, passed away in Montreal, to-day, aged 73.

The late Superintendent was born in Yamachiche, P.Q., studied in Lowell, Mass., was ordained in 1903. Successively assistant at Duluth, Minn., Kenora, Ont., and St. Mary's, Winnipeg. Fr. Plourde founded the Canadian Publishers Company, in 1909, and the French weekly, "La Liberté", in 1913.

Father Plourde was appointed superintendent of the Oblate Commission, in 1936, with headquarters in Ottawa; he was very devoted to the expansion of Catholic residential schools and the development of a program for training school graduates.

INDIAN RECORD



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BILL 79 BECOMES LAW

Bill 79 (a modified version of Bill 267 with most of its objectionable features removed) has received its second reading, thus practically insuring its passage on third reading when it will become the new and long awaited Indian Act 1951.

There is a general feeling that the new bill is a vast improvement over the former Indian Act, yet it leaves too much to the discretion of the Minister and to his officers in the application of the law. This is necessary, of course, in principle. But too much latitude in the interpretation of the law can change its spirit without being opposed to its letter.

The new bill does not contain any dispositions in respect to the hospitalization of Indians in institutions of their own choice. This comes under the Department of Health and Welfare. It is to be hoped that the latter Department will be inspired by the provisions of the new bill in respect to the confessionalism of hospitals whenever it is feasible to do so, in accordance with local conditions.

The fact that the religious freedom of the Indian in educational matters is maintained is proof that our legislators still profess and practice true Christianity.

G.L.

EULOGY to the MAN of PRAYER

Turning back the pages of history, we find chapter after chapter devoted in glowing accounts to the early fur traders, the pioneer colonists and the great adventurers and explorers, but the greatest of these achievements is conspicuous by its omission.

We have woven fabulous legends around these frontiersmen who have pushed back the frontiers of the hinterlands for settlements and development, but we have forgotten the crusaders of the cross, the "Men of Prayer" who dedicated their lives to the ministry and dared the forbidding wilderness to bring to our warlike ancestors the incomparable teachings of the humble Nazarene.

Unctioned with the zeal of apostleship, these "Men of Prayer," Sheena Sapa, the Black Robes (Roman Catholics), Shee-na Ska, the White Robes (Anglicans), and Ka-un-jinja, the Abbreviated Robes (Presbyterians and Methodists) built crude altars in our midst and who knows, perhaps unconsciously built tabernacles in the hearts of the children of the Plains.

Through the corridors of time, the great and mighty have crossed the spotlight of history casting their shadows athwart the march of human progress but the "Men of Prayer", the spiritual taproots of Christendom come striding down the centuries and enshrine themselves in the hearts of men.

Ochankugahe (Dan Kennedy).

MISSIONARY ASSOCIATION OF MARY IMMACULATE

Reception at Duck Lake, Sask.

St. Michael School, Duck Lake, Feb. 17. — We welcomed with joy the 17th of February because on that day we were admitted to the first degree of the Oblate Missionary Association. Father Andre Mercure, provincial Director, coming from Edmonton, Alta., officiated. 67 girls and 41 boys were admitted at the ceremony which took place at 3 p.m.

On the 18th, nine girls and nine boys were admitted to the second degree of the Association, by Fr. Chevrier, O.M.I., in the

on the occasion of the second degree reception in the Missionary Association, presided over by Fr. Noel Lazare, of St. Boniface, Man., in the presence of Fr. V. de Varennes, local director of the Association, and of Fr. Monge and L. Charron, of Fort Frances.

Took part in the function: Alvin and Vernon Morrison, who presented the 2nd degree members to the officiating priests of Valentine Perreault, Raymond Morrison, Walter Linklater, Elton Morrisseau, Thomas Shabagijit, Margaret Jourdain, Mildred Henderson, Dorothy Yerxa, Elaine Mainville, Romona Perreault and Elvin Graves. After the candidates were initiated they were given insignia and received the Sacred Heart Scapular.

Fort Alexander, Man.

Fr. A. Plamondon, O.M.I., local director, reports that the student group of the Association is very active and that it has begun to enroll adult members on the Reservation.

Lestock, Sask.

The Provincial Director, Fr. Laplante, visited the school last month in order to further the Missionary Association's activities. Nicholas Ewinin, president of the boys' section, writes: "Since the beginning of the Association I have noted improvement. We have never had anything like this before; we like the Association and everyone is beginning to understand what it means to us." The girl president also reports a general betterment among the students since the organization was launched.

CLAY MODEL OF INDIAN TRIBES

PREScott, Ont. — Norrin Fortier has an ambitious hobby. He intends to model a complete set of the various tribes of Canadian Indians.

He has already filled two rooms with cases of the figures which are made with a special clay that he concocted himself.

KOREAN WAR CASUALTY

Pte. Tony Siha, veteran of the last war, and member of the Long Plains Band, had enlisted in the Canadian Brigade for Korea in February. He was reportedly killed late in March. Siha is a Sioux Indian.

2nd Degree at Fort Frances, Ont.

Fort Frances, March 11. — An impressive ceremony was held





FIVE CANADIAN NUNS of the Immaculate Conception were arrested in Hong Kong by Communist Chinese on false charges of killing the orphans committed to their care. They are Sisters Adolphe du Redempteur (Superior), St. Germain, St. Victor, Marie-Germaine, Ste-Foy.

LEJAC, B.C., CHRONICLE

G. Clenaghan, O.M.I.

This year we have 74 boys and 98 girls in Lejac. About 20 of them, who come from the Far North, will be leaving soon for the new residential school at Lower Post on the Alaska Highway. This school has just been completed and will care for the children of the Yukon — Bishop Coudert's Vicariate, which extends well above the Arctic Circle. Due to the great distances from their homes these children have been unable to leave Lejac for annual holidays. Some have been here for 8 and 9 years. From Lower Post, even though the distances will still be considerable, it will be easy to travel along the Highway.

Boy Scouts

We have nine fully qualified and uniformed Scouts with nine more boys making rapid progress in the various tests that must be passed before Investiture. As the four aims of Scouting are: Character Formation, Health, Handicraft and Service to Others, it can readily be seen how beneficial the movement is for boys of school age. Once a week there is a full Troop meeting, greater part of which is given to the well tried principle of instruction through games. One evening a week each of the three Patrols has the use of the Scout Hall and here the boys get practical training in personal responsibility and co-operation. Eighteen out of more than 70 boys in the school may not seem a very impressive number, but in scouting the emphasis is on quality, not quantity; and so we are content to "Hasten Slowly".

New Day School

At Fort St. James, the new Indian day school is nearing completion. In August four Sisters of St. Joseph arrived from Hamilton, Ontario, and immediately won a permanent place in the hearts of all at the Fort, Catholic and Protestant alike. Since September two of the Sisters have been teaching school in the Indian Hall, with an enrollment of more than 50 children. Sister Pauline, who is a qualified nurse, runs the dispensary and Baby Clinic and

also manages to attend two other reserves on Stuart Lake, traveling by sleigh in winter and boat during the rest of the year. The new Church and Rectory, on property adjoining the school, will be completed this summer. With these impressive new buildings Fort St. James, a century ago the Capital of the Northwest, will be today the outstanding Indian mission of the Vicariate.

Pioneering

About 100 miles north-east of the Alaska-Highway, at a place called Doig River, Fathers Green and Sheil are pioneering among the Beaver Indians. Just after Christmas they were visited by His Excellency the Bishop, who found them well established at this new foundation and making encouraging progress in their missionary work. Father Green is official Government teacher at their day school. Besides teaching religion in the native tongue he gives them the rudiments of English and the Three R's. English is completely foreign to the Beavers as it is only since the building of the Highway that they have been in contact with the outside world.

Reception Follows Tzinquaw's Opening

His Honor the Lieutenant Governor and Mrs. Wallace will entertain at a reception at British Columbia's Government House following the opening performance of "Tzinquaw".

Those invited are Chief Chuck Thorne, Mr. and Mrs. Abel Joe, Mr. Dominic Joe, Mr. Walter Elliott, Mr. Cecil West, producing director and Mrs. West, Miss Margaret Rose Charlie, Mr. Frank Morrison, musical director, Mr. and Mrs. Lindsay Loustet, Mr. and Mrs. Verne Harford, and Mr. and Mrs. William Sharp of Duncan, Mr. and Mrs. R. M. Lochead, Mr. and Mrs. Edward Mallek, Mr. and Mrs. A. R. Roberts and Mr. and Mrs. Glenn Hope.

Written by Frank Morrison, of Duncan, B.C., and produced and directed by Cecil West, "Tzinquaw", first native Indian opera in North America, is currently playing in Victoria. Abel Joe, as Skeecullus, is male lead tenor and dancer in this colorful production. The show may be taken on tour across Canada.

Father Sheil visits the outlying districts by dog-team or sometimes or horseback.

NATIVE PRIESTS, BROTHERS, SISTERS

For years the Holy Father has been encouraging the formation of a native clergy, that is, priests, brothers and sisters that belong to the same race as the people. Such a clergy will understand the people better and will be able to do more for them than white priests.

The Mohawk Indians have a full blood, the Rev. Michael Jacobs, S.J., working at the St. Regis Indian Mission. He comes from the Caughnawaga Reserve in Canada.

And the Blackfoot full blood, Father Brown, S.J., recently ordained, has been assigned to work among his people. In the past there have been other Indian priests, but never enough to take care of their people.

So the Indians to the East and

those to the West have a priest of their own, but the Sioux have none. Parents who want the blessing of God can do nothing better than to encourage their sons to study for the priesthood, should they notice that they have signs of a calling from God.

The Oblate Sisters of the Blessed Sacrament, seven in number, seem to be the only Indian nuns in the United States. They are doing a grand job at Marty, S.D. These seven professed Sisters are a living contradiction to those who say that the religious life is too strict for Indians.

Two other Sisterhoods had been established earlier among the Sioux, that of Fr. Belcourt, and that of Fr. Craft. It is not

WEST COAST INDIANS' ARTISTIC TALENT

MONTREAL, Canada. — Artistically speaking Canada's early West Coast Indians had it all over us moderns.

That was the word from Robert Tyler Davis as he stood in Montreal's Museum of Fine Arts and surveyed an exhibition of Indian art that fairly brought the ghosts of early Haidas, Nootkas, Cowichans, Lillooets and Okanagans to the hustle and bustle of Sherbrooke Street traffic.

"It's primitive art that makes us look awfully clumsy today," said Mr. Davis, director of the museum.

Around him were great cedar totem poles, multi-colored blankets and tiny, delicately carved ivory ornaments. Also there were grotesque masks, equally grotesque, yet beautifully proportioned slate carvings, and marvelously efficient, yet wickedly-pointed paddles.

Here, a visitor is told that totem poles are not idols. They are, in effect, the armorial bearings of rich families, and serve a functional purpose . . . They hold up the roof of the rich man's lodge.

They are only religious in the sense that they depict mythical animals or spirits which figure in the legends of the family's history.

Many of these roof-supporting totems, some 12 feet high and five feet wide, are carved from a single red cedar log. The much taller, and non-functional poles seen today, are a later form of the Indians' artistry.

SPIRIT SYMBOLS

Almost every piece of household equipment on display is carved with "spirit" symbols.

Baskets woven by women to carry or store food, are decorated with geometrical designs, either painted on with pigments garnered from clay, berries or roots, or woven in with colored grasses. The clubs used for killing fish or game, each has its "good spirit", a frog, a beaver, a raven, or some other animal.

Indian art flourished during the latter half of the 1800's, died out for awhile and is now being revived. An example is the beautiful slate carvings of the Haidas of Queen Charlotte Island. Today, despite the fact that the Government has set aside the slate quarries for the exclusive use of the Indians, only one good carver remains.

surprising that these first attempts did not succeed, since they did not have a permanent place to live nor a definite work to accomplish.

(Catholic Sioux Herald)

The Magnificent Elk

By TED McDONALD

(In Christian Family and Home Missions)

ONE summer evening, years ago the writer, with a party of young men who were traveling by wagon from Cheyenne to Fort Laramie in Wyoming, camped near the "trail" on the bank of a pretty and swift little stream called the Chugwater. Some hundred yards away and opposite their camp were "Chugwater Ranch" buildings.

These buildings were neat-looking adobe houses — there were two of them — surrounded by a high strong, picket fence. Outside the adobe enclosure were several sheds and corrals ranged along the slope of a hill. In one of the latter were several calves trotting about and bleating anxiously — the only signs of life about the houses.

After we had picketed our animals, and while we were cooking our supper, it was suggested that one of us should cross over and see if he could buy a bucket of milk at the ranch.

The result of this suggestion was that I was asked to go over and buy the milk. Taking a tin pail, I jumped across the brook, walked up to the gate and rattled it. There was no response. I undid the fastening—a hook and chain—and rapped at the front door of the first adobe. Again there was no response. Thinking there might be someone in the next building, I walked around and tapped on its door also.

While I was waiting, I was startled by the appearance of a big black-antlered elk that came with a stately strut around the corner of the adobe and, stopping within a pace or two, stared at me with his great brown eyes.

He was a magnificent animal. At first I felt somewhat alarmed, lest this apparent guardian of the premises might decide to toss me over the picket fence on the points of his big horns. But the mild expression of his great eyes reassured me, and after looking at me a few seconds, he stepped forward and laid his velvety nose against my shoulder.

As I stood for some minutes stroking the big elk's tawny red neck, I heard a long-drawn "How o-o-o-o up!" and looking out through the space

between the pickets, saw several cowboys racing a 'bunch' of cattle down the hill toward the corrals. One of the boys, seeing me standing near the adobe, came down at a gallop, and drew rein with a hearty "How, Stranger! Want some milk?"

"How do you do?" I replied. "Yes, I would like to get some."

"Come right up to the cow corral," said he, turning his horse about, "and Ed'll strip you some. He's the only stripper 'bout the ranch, but he can pull milk to beat the oldest man."

I followed him to the corral.

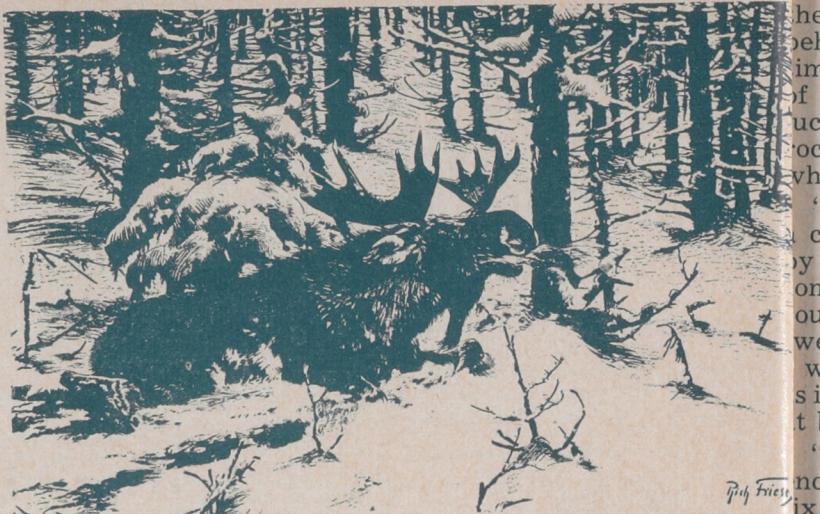
"Here, Ed," he said, as a boyish-looking fellow, wearing a buckskin shirt and a wide-brimmed slouched hat, rode up and nodded to me, "take the stranger's bucket and pull it full of milk for him, lively as ye can. Wants it for supper, I reckon."

Ed hitched his pony to the corral and took my pail. The other man dismounted, and we sat down, crossed our legs, and proceeded to "swap talk." In the course of a brief conversation, I learned that he was "boss" of the ranch, and also that he was a bright, intelligent fellow.

Presently, I pointed to the pet elk and asked how they had succeeded in taming it so thoroughly. "Oh, elks tame easy enough, if they are caught young," he said. "I had a pretty hard time of it, though, when we got Junior, as we call him. You'd like to hear about it, perhaps? Well, I reckon you'll have time before Ed gets through with his milking."

"When I first came here, five years ago, there were a great many elk in the country, but hunters have driven most of them off since. They used to come down in spring from the Black Hills to the north and west of here, and stay all summer and fall along the Chug, and out east on the plains. They scattered out in summer to breed their calves, and then in the fall came together in good-sized herds; and I tell you there were some old settlers among the bucks — big as good-sized steers, and ugly as grizzlies when they were wounded or cornered.

"But the king among them



was 'Old Highflyer.' I heard the boys telling about him almost as soon as I got here — a tremendous old buck that overtopped all the others by five or six inches.

"Every boy on the range had seen him and knew him. They knew him by his size and by his motions. The first time I saw him, I knew him, too; there couldn't be but one such elk in the country at a time. What horns he had!

"The first time I saw him was during the June round-up, about a month after I came here. I was down on the Chug, about five miles below here, gatherin' steers, and was pushing a bunch along up through a gap in the hills, when all at once I saw the big elk going at a lightning trot over a point of hill straight before me.

He was as tall and big as a large five-year-old Texas steer and his branching horns were longer and wider than the biggest elk I've ever seen. He got out of sight before I had time to use my rifle.

"Well, I saw him once or twice more that summer, and then not again till about the first of October, down at the Eagle's Nest, four miles from here. That was when I caught Junior. It was the queerest thing, the way that calf was caught, jammed in between two rocks where he'd tried to jump through, just in play, I expect.

"I'd gone down the Chug to see if I could bring in some maverick steers that had cut loose from a government herd, which a day or two before had been driven north for the forts. It was just above a canyon gap that we call the Eagle's Nest. I was poking around down there, looking for the steers, when I found Old Highflyer instead.

"He was standing on the side hill across the Chug, right

in front of two big boulders that stuck up close to the edge of a quakin' asp thicket. Therer was a cow-elk with him. Shva was trottin' back and forth around him, acting kind oee anxious and queer, while het stood tossing his horns up anha down, scrapin' the rocks nohe and then with a sharp scratchoiing noise, and stampin' hih feet savage and nervous likeei

They didn't notice me, thehr were so busy with their per All performance. I knew there wan something that seriously disturbed them, but I couldn't make out what it was. Mav rifle was at the ranch, but wh had a Colt six-shooter wit po me; and at close range I cou handle it as well as a rifl There was a little clump dis quakin' asps to the left, be tween me and the elk, and thought if I could just geac behind that, I should be wition in safe shooting distance. ng

"So I slid off my pony, le him back and tied him out wa sight; then I began to woris my way up the hill behintic those bushes. It was sloho work, for the hill was steeim and covered with loose stoneas but I managed to worm alone without making much noise."

"Well, I got up behind thol bushes at last, stopped at re point where they were lowr and peeked out through th tops. I was as careful as poheble, but before I caught sight of the elk I heard a snore. The next minute I saw ther both standing, heads and eairup, facing the bushes. Ther had heard or scented me, anet. I saw I must be quick to gcp a shot.

"They were about a hu dred feet away — close adnough range — and I tookie quick aim and pulled the triwpger. But I wasn't quick opnough, for both elk whirlevi to run, and I missed my betw buck.

"The two scurried away u"

the hill and were out of sight behind the quakin' asps in no time, though I fired a couple of shots after them, just for luck. Then I went over to the rocks to see if I could find out what had been going on there.

"I rather reckoned I'd find a calf, either badly wounded by a mountain lion, or hurt in some way; but when I got round where I could see between the boulders, I reckon was just about as surprised as if I'd been suddenly jumped at by a band of Sioux.

"There was a calf, sure enough, and in the queerest fix. He'd probably been playin' round the rocks and took a jump into his head to jump through between them, and he was stuck as fast as a bear trap could have held him. You see, the rocks came close together, in a kind of cone-like shape, and the crack between them widened away from the point where he was caught; here he hung, the crack not being wide enough to let him through into space beyond. All he could do was to kick and blat. As soon as I stood above the crack, he saw me and broke out in good earnest, bawling like a crazy thing, while his feet flew like the spokes of a wheel.

"I stood there a moment and could not help laughing at his predicament. All at once I heard a savage wheeze and clatter of hoofs; looking back, I saw Old Highflyer comin' for me like a steam engine.

"He wasn't a hundred feet away and was coming with his ears laid back and his hair sticking up on end. But as I had a glimpse as I had of him, I noticed that his head was bloody — showing that he had been wounded.

"In a second I drew my tholt. Getting a quick aim, I shot red and then made a spring low the crack in the rocks.

"But I wasn't quick enough. The old fellow reached me before I had time to get into the crevice, and with one sweep of his big branching horns, earruck me on the left hand. There — you can see the scar yet. I had it behind me, I expect so; and he threw me to a heap on the ground.

"Only my hand was hurt, and I scrambled to my feet as the big critter went ploughin' down the hill—for he couldn't stop at once, he was going so lively. Then I scrambled in between the rocks just as he turned to come back.

"The crevice was slightly

higher than my head and I was in a hole, as it were, between the heels of the calf and the southern end of the crevice. My revolver was gone—knocked out of my hand.

"But I tell you, Stranger, for a few minutes I found that crack in between the boulders the most uncomfortable place I was ever in. The old buck came rushing up and glared at me with his big flashing eyes, while the blood dropped out of his nose and mouth from a wound in his upper jaw.

"Then at my side were the calf's heels, from which I had not room enough to get away — the little wretch raining upon me, thick and fast, kick after kick — thump-a-thump! thump! thump! Yes, and it hurt, too. I thought he'd drive me wild!

"I tried to catch the little brute's legs with my right hand, but I might just as well have tried to seize the buck's antlers to hold him. But something had to be done, and that soon, for I felt that I should soon be used up unless I could get away from that calf's heels. Lucky for me, I had a knife, such as most of the boys carry, in a sheath at my belt.

I got that out; and as the old buck threw down his head, making a sidelong rake along the crevice with one horn, I stuck him in the face, and the point of the knife took hold of the corner of his eye.

"It was a lucky stroke. He staggered back a few steps, holding his head high in the air; then he kind of settled back and shook his head, gave a wild squeal, and shot away as fast as his legs could take him.

I got out of that place in a hurry and found myself rather used up. I was smarting and aching from the hurt on my

INDIAN LEGEND

Old Wives Lake

Place names usually tell a story and, though we little realize it, sometimes the naming of geographical features in Saskatchewan reveals the colorful saga of the province's growth to be as exciting as any in the history of Canada.

Take for example Johnston's Lake, lying about 20 miles south of Moose Jaw. Nearly a century ago, Johnston's Lake was known to the Indians who roamed the plains as Old Wives Lake. History tells us that a band of Cree Indians from the Qu'Appelle Valley, wandering in search of buffalo, were suddenly attacked by Blackfeet warriors in the vicinity of what is known as Moose Jaw. Nightfall brought temporary sanctuary to the Cree, but morning promised whole-

sale massacre to the band. The day was saved by the old wives of the Cree who hustled around campfires while the remainder of the band silently escaped. Blackfeet warriors, watching from a distance, did not know anything was amiss until morning when, sweeping down upon the Cree's encampment, they found only the old Cree wives, whom they soon vengefully massacred. Indians to this day give the place "haunted" by the brave old wives of the Cree a wide berth.

The naming of Old Wives Lake and its subsequent renaming as Johnston's Lake is only one of the many stories forming the background for the exciting history of Saskatchewan.

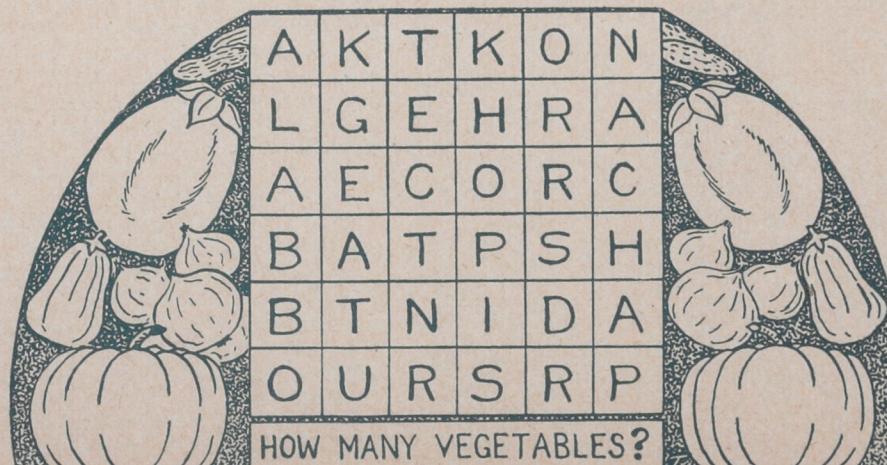
(Sask. News)

THE FOUR HORSEMEN

In the Apocalypse (the Book of Revelation) St. John the Apostle draws back the veil of the future and shows us the events of the last days of the world.

In the sixth chapter of that book, he mentions four horses. The first is a white horse, symbolic of victory in war—its rider is Christ. The second horse is red—it recalls blood, strife and war. The third is black, representing famine. The fourth is pale green, denoting pestilence and death.

Who are the three horsemen who mount the red, the black and the green horses?



QUIZ

The names of at least 15 vegetables are hidden in the above letters. How many of them can you find? Start with any letter and move one square at a time in any direction. Don't use the same letter twice in any one name. If you try to spell "lettuce," for example, you must find two t's and two e's.

Historical Meeting In Ottawa

It is unnecessary to give a detailed account of the discussions, at the Ottawa Indian Conference but a statement was issued by Mr. John Laurie, Secretary of the A. I. A. and published in "The Native Voice" for March, 1951. It is quoted here in part:

MEETING WITH HARRIS: AS ALBERTA SAW IT

When Citizenship Minister Hon. Walter E. Harris sat down to the conference table to discuss the terms of Bill 79—the revised revision of the Indian Act—with eighteen accredited delegates from the Native Canadians, history was written.

Those present were fully aware of the tremendous issues at stake, of their responsibility to the groups whom they represented and of the impact their decisions would have upon the future of the Native Canadians.

Some of us were thinking of the scenes of the seventies when the Queen's Commissioners, flanked by the scarlet coats of the Mounted Police, and the dark coats of the missionaries, met the chiefs of the Prairie bands to secure a peaceful settlement of the claims of the natives to thousands of acres; others thought of the days when Canada passed from French to British rule when the balance of power had been wielded by the great Joseph Brant and the loyal Six Nations and again when the same Six Nations under the same leaders threw their lot with the British at the time of the American War of Independence.

Color and glamor were missing. Sober-faced men in business suits, or in chief's uniform, took their places now around a hollow square of tables. But one would be terribly insensitive if he did not feel the spirits of the past.

MATCHED WITS

For three days, the delegates matched wits with trained legal minds and upheld the rights of their race with true dignity, with terribly effective argument, and unshakeable determination that comes only from the knowledge that one's cause is right. Highly noteworthy, too, is the fact that no group opposed the stand of another.

The Minister presented Bill 79, clause by clause, with clarity and sincerity; one realized that here was a man who had done the only just, democratic and honorable thing. His complete courtesy, his unfailing patience and his wit broke many a tense moment when the conference might have gone awry. Minister Harris has, by this conference, shattered forever the silly illusion that laws concerning Indians can be hurled through Parliament at the whim of the administration; he has learned something since last June. We give him full credit for this.

Wisely, he suggested that contentious matters be held over until all non-contentious clauses had been dealt with. This speeded matters so that time was not lost at inopportune moment.

We do feel that an honest effort has been made to meet the wishes of the Indians, that autonomy has been widely extended to the chiefs and councils, and that the discretionary decisions of the Minister have been so modified that arbitrary powers no longer can be so frequently exerted to the detriment of the native peoples.

OBJECTIONS REMAIN

Each group has still its objections; there is no doubt of that. These will come up in the proper time and place. Who knows that objections made may not be met by amendment? Since the authorities have at least recognized the principle that those governed should be consulted on vital legislation, the machinery of Parliament must be utilized to meet the objections still present in Bill 79.

BILL 79 . . .

(Concluded from page 1)

children who live in lumber and mining camps, at fish canneries, etc. The present status of residential schools operated by the Churches remains unchanged.

FREEDOM OF CONSCIENCE MAINTAINED

Section 117 of the new Bill, which maintains Section 10 (2) of the Act provides a further guarantee of liberty of conscience by adding to the text: "except by written direction of the parents", giving thereby to the parents the essential right to send their children to a school of their own choice. This is in accordance with the accepted practice in the past fifteen years.

Section 115 (Bill 79) provides that an Indian child shall attend school from the age of seven. However, the Minister may permit an Indian who has attained the age of six to attend school.

Sections 120 and 121 of the new Bill provide for the establishment of denominational day schools on the reserves. The rights of religious minorities are fully guaranteed whenever the number of pupils of a particular Faith warrants the opening of a separate school or of a separate day school classroom.

VOTING PRIVILEGE IS NOT ENFRANCHISEMENT

The Hon. M. Harris, Minister of Citizenship, in moving the second reading of the Bill, on March 16th, affirmed that enfranchisement of Indians (release from a Band) has nothing to do with voting at Dominion elections, as provided for by an



The buffalo hunt.

amendment to the Elections Act in 1950. Said Mr. Harris:

"I want to repeat, however, that voting at Dominion elections, as provided a year ago, has nothing whatsoever to do with enfranchisement; that voting at Dominion elections under that amendment does not take from the Indian any of his Treaty rights, though enfranchisement does."

The exemption of income tax was the object of another important statement made by Mr. Harris.

"All Indians under Treaty allege," says he, "that they are exempt from taxation by reason of their treaty. THERE HAS BEEN NO COURT DECISION WHICH SAYS SO. On the contrary, there have been court decisions which say otherwise. The point I want to make is that provision for tax exemption is contained in the Indian Act. THAT EXEMPTION WHICH NOW EXISTS IS BEING CONTINUED IN THE PRESENT BILL."

N.A.I.B. RECEPTION

OTTAWA.—The N.A.I.B. and other delegates were guests of the Oblate Welfare Commission at the Chateau Laurier, on March 7, as a banquet was tendered to them by Fr. Renaud, O.M.I.; Mr. Phil Phelan and Dr. P. Moore were in attendance and both addressed the guests.

Father Renaud was the principal speaker; he encouraged his audience in their arduous task for all the Indians of Canada. President Andrew Paull conveyed the sincere gratitude of the Indian delegates.

The N.A.I.B. has completed a very important convention which had been held at the Ottawa University Catholic Youth Center; a large delegation of the Six Nations was also present, headed by Wm. Smith, their Secretary.

Honorable W. E. Harris also addressed the Convention, discussing important issues with the delegates.

INDIANS CONFER . . .

(Concluded from page 1)

Joseph Beauvais, Esq., Caugnawaga, Que., Councillor, Caugnawaga Band Council.

Joseph Dreaver, Esq., Du Lake, Sask., Chief, Mistawacan Band.

Gilbert Faries, Esq., Moose Factory, Ont., Chief, Moose Factory Band.

Thomas Favel, Esq., Poundmaker, Sask., Chief, Poundmaker Band, and Representative Queen Victoria Treaty Protective Association.

Thomas Gideon, Esq., Restigouche, Que., Chief, Restigouche Band.

James Gladstone, Esq., Carlton, Alta., President, Indian Association of Alberta.

Dr. P. R. Kelly, Cumberland, B.C., Chairman, Legislative Committee of Native Brotherhood, British Columbia.

Stephen Knockwood, Esq., Micmac, N.S., Chief, Shubenacadie Band.

John Laurie, Esq., Calgary, Alta., Secretary, Indian Association of Alberta.

Gus Mainville, Esq., Peterborough, Ont., President, Grand Council Treaty No. 3.

Daniel Manuel, Esq., Merritt, B.C., Chief, Upper Nicola Band.

Arnold C. Moses, Esq., Oshweken, Ont., Secretary, Six Nations Band Council.

Andrew Paull, Esq., Vancouver, B.C., President, North American Indian Brotherhood.

Lawrence Pelletier, Emond Manitowaning, Ont., Manitoulin Island Unceded Band.

Sam Shipman, Esq., Walpole Island, Ont., Chief, Walpole Island Band.

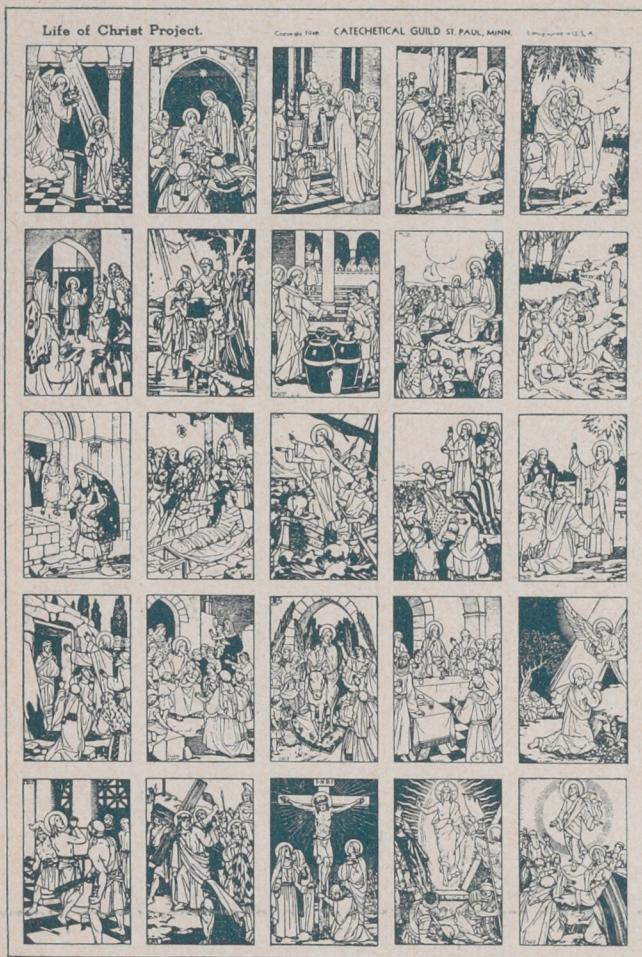
William Scow, Esq., Alert Bay, B.C., President, Native Brotherhood of British Columbia.

John Thompson, Esq., Falls, Man., President, Indian Association of Manitoba.

John B. Tootoosis, Esq., Ceaseknife, Sask., President, Union of Saskatchewan Indians.

Life of Our Lord in Pictures

These twenty-five miniatures depict the principal events of the life of Our Lord; they go from left to right, in five series.



Test Yourself

See how many you can identify. If you have them all you get 100%; if you now 20 out of 25 you had better read your Bible History; less than 20 means that you should learn your catechism more attentively.

IN MEMORIAM

McINTOSH, ONT.

Twenty-one years ago, on Saturday, October 26, at 2:30 p.m., after a slow agony of more than Gramonth, Sister Marie Alphonse Liguori passed away, in her th year, at the McIntosh Residential School, where she was superior. The cause of her death was her devotedness to sick Indian children at Cross Lake d at Fort Alexander. In the former school she lovingly took side of a girl who suffered from other infectious disease; she caught the disease, recovered somewhat from it, but was finally overcome. Her sacrifice was not in vain, for ten years later a pupil of the McIntosh School joined the Order and is now giving her tenth year of gratifying work among the Indians.

Sr. M. Alphonse was born at Norbert, on Nov. 11, 1891. Her parents, Simon St-Germain and Rose Hamelin, were of French and Indian blood. They set her the example of a lively faith and of a simple and unselfish life. A gift she received at birth was the great kindness

which shone on her face even during her hours of sadness. Her mother being sickly, with numerous children, she helped her daily, striving to be useful in many tasks and bringing happiness to all members of the family. "How could I ever relate all her acts of kindness towards her mother?", once said her father, with emotion.

She attended the village school, under the care of the Grey Nuns, until she was eighteen. Then she was permitted to stay at the St. Charles convent, where she was taught by the Oblate Sisters. At the end of the year she begged to be admitted in their ranks. Besides a happy disposition she had a natural talent for nursing, housekeeping, painting, music and other arts. Though still a novice she was sent by Archbishop Langevin to the Indian Mission of Norway House and since then she passed nearly all her religious life with the Indians. Her remains are at McIntosh among the Indians she loved and served so well.

"THE INDIAN LIST"

The phrase "being on the Indian list" is a colloquial or popular description of the prohibition of an individual as such from the use of liquor because he or she is for some reason deemed an unfit person to be allowed its use.

The phrase has behind it a history of experience and legal enactment. Action in this direction goes back to the days of the period of the French colonization in the early part of the 17th century. The settlers, soldiers, and sailors used liquor, and the trade was early established in Quebec. Barter was largely the method of business, and liquor was one of the commodities. The Indians proved especially susceptible to liquor. When supplies were available they tended to drink to complete intoxication. In the process, because of their undisciplined nature and violent and warlike passion, they became an extreme menace to their fellows, themselves, and others.

The settlement was in part a missionary venture. The church, led by the Jesuits, through their converts, sought to promote abstinence and had the co-operation of many of the Indian chiefs. Trading was insidious and the evils terrible. In 1657 the Emperor, Louis XIV issued an edict prohibiting "all classes in the community whether high or low" from selling liquor to the Indians. Violators were subject to heavy fines. Even more effective was the action of Bishop Laval, who in 1660 undertook to pronounce the sentence of excommunication against those who indulged in the traffic; and in addition to the spiritual penalties, the sentence of death was decreed.

In the licence laws of the provinces prior to prohibition, sale to Indians was forbidden on penalties of fine and loss of licence.

When the Canadian Mid-west was unorganized and known as the North West Territories, American traders and others frequently invaded the area to trade with the Indians bringing

liquor with them and debauching their customers. It was largely this situation which led to the organization of the North West Mounted Police. The Territories were placed under prohibition and the new police force was given the duty of enforcing the law. This situation remained until the prairie provinces were established. So definitely was the use of liquor by the Indian people recognized as a danger to themselves and the community, that there was included in the Indian Act a ban on the sale of liquor to Indians, which still remains.

With the current revival of national sentiment and his natural racial pride and the accompanying agitation for a fuller citizenship or for a corporate recognition of the Indian peoples of Canada, one of the points sought by many is the removal of this ban from the Indian Act as having a definite implication of racial inferiority.

LIVING WITH THE CHURCH

WEDNESDAY, April 11: The Solemnity of St. Joseph.

SUNDAY, April 15: Third Sunday after Easter. St. Paul warns us in the Epistle: "Behave yourselves honorably among the pagans."

SUNDAY, April 22: Fourth Sunday after Easter.

WEDNESDAY, April 25: St. Mark, Evangelist. Procession during which the Litany of the Saints is sung.

SUNDAY, April 29: Fifth Sunday after Easter.

Monday, Tuesday and Wednesday of this week are called ROGATION DAYS. Pray to obtain God's blessing on yourselves and your crops.

COUNCIL OPPOSES CONSCRIPTION

OTTAWA. — A grand council meeting of Canada's Indians voted to oppose compulsory military training in Canada.

Delegates to the convention, representing some 100,000 Canadian Indians, emphasized that Indians responded quickly to the voluntary system of recruiting. They wanted that kind of system continued.

During the First and Second World Wars, they said, Indians had the highest per capita rate of voluntary enlistment of any race in Canada.

REPRESENTATION IN SENATE

The Indians also feel that if they cannot get representation in

the House of Commons, at least they should have representation in the Senate.

Andrew Paull, of Vancouver, president of the North American Indian Brotherhood, said the placing of Indians in the 102-seat Senate "would be far better than nothing."

"Obstacles hindering our inclusion in the House of Commons have been explained to us. We would be happy, at the present, if we could place Indians in the Senate."

Representation in the Senate was offered Canada's Indians in 1920. They declined at that time, believing it might block further attempts to get Indians into the Commons.



Fort Alexander Indian Residential School

A brief and interesting history of Fort Alexander Catholic Mission and Indian School, Pine Falls, Manitoba, written by BONIFACE GUIMOND (left), for the magazine "Abitibi". Guimond is an ex-pupil of Fort Alexander.

The first missionary to take up residence at Fort Alexander was Rev. Father Joachim Allard, O.M.I. Previously the missionaries travelled from St. Boniface visiting the Fort Alexander Mission and other points on Lake Winnipeg. The first baptism recorded on the books of the Mission is dated July 9, 1876.

The present church was built in 1880, and on September 1, 1880, a day school was opened, giving education to the children of the Reserve. Later, in 1905, a residential school was built where Indian children would receive full training. As the school attendance increased it became necessary to add an addition to the school, on the north side of the main building. This was in 1912, and a further addition had to be added in 1922.

The Oblate Fathers work in conjunction with the Department of Indian Affairs Branch to educate the children of the Clandeboye Indian Agency. The teaching is done by the Sisters of the Oblate Order with headquarters in St. Boniface, Manitoba; academic subjects taught are those stipulated in the syllabus of the Public Schools of the Province of Manitoba, the Indian children following the same curriculum as other Manitoba children, and in addition, full manual training is given the boys; girls are instructed in sewing, knitting, housekeeping including cooking, first aid nursing and music. The boys have a special instructor in manual work and physical training and are taught carpentry, woodworking, mechanical instruction, painting, etc.

The present school staff comprises: Principal, Rev. Father Ruest, O.M.I., who is responsible for the education, training and welfare of the Indian children; an Assistant-Principal, Rev. Father Plamondon, O.M.I., also a priest of the Oblate Order, and Brother Jasmin of the Oblate Or-

der, and ten Sisters are teaching the academic subjects and domestic science, for girls.



Miss Violet Guimond, and Viola (right) 16-year-old twin daughters of Boniface Guimond, with their teacher, Sr. Mary of Lourdes, who also taught Boniface.

Children reside at the school for the full ten months of the school year with the exception of the usual Christmas, Easter and summer holidays during which they may return to their individual homes. At the Residential School the Indian children are fed, clothed and educated free of charge—a privilege of their Treaty Rights. Last Fall a new building was added to the Residential School—a day school for pupils living in the immediate neighborhood and a total of one hundred and forty five boys and girls—ranging in ages between 7 years and 16 years—are receiving an education in these two institutions. Twenty of these children are from the Roseau River Indian Reserve; three from the Brokenhead Reserve; three from the Peguis Reserve, and the remainder from the Fort Alexander Indian Reserve.

Although the School is presently educating some 120 children from the Fort Alexander Indian Reserve, it is estimated there are another 85 of school age who do not attend school. It is earnestly hoped that such parents will realize the necessity of up-to-date education and encourage their children to grasp and profit by the wonderful opportunity offered them; as, more than ever before, the

Sturgeon Landing Visits Winnipeg

An extraordinary event that took place in the life of the Sturgeon Landing Hockey Players was the trip to Winnipeg.

On Feb. 21 Fr. Principal (our coach), Br. Rioux, the driver, and fourteen of us hockey players were leaving for the capital of Manitoba.

Our first stop was at The Pas, where we stayed for the night. Early the next day we were on the road with one more passenger, Fr. Chaput, of The Pas. All day we passed along farms, prairies, mountains, and towns; finally, after travelling 450 miles, we arrived at Sandy Bay Indian Residential School at 7:30 p.m. We were heartily welcomed by Rev. Father Lambert, Principal of that school. Then for us were a fine supper, an interesting picture show and good beds for the night. Friday morning after visiting through the beautiful school, we were off to reach Winnipeg at 4:00 p.m.

What wide streets, high buildings, street cars, automobiles, and people! people! people! Never, never we have seen the like of this. We got off at St. Paul's college. In Winnipeg, everything went splendidly. Mr. E. Law, Indian Superintendent of the Pas Agency, had previously organized for us the lodging and board. He and Mr. J. Macdonald were at our disposal to show us through the city, sparing neither time nor money in order to make our stay there a very pleasant one.

How highly honored we were to meet Hon. Douglas Lloyd

Indian must mingle with people of other races and keep up with present-day conditions.



Senior girls at Fort Alexander school, with their teacher, Sr. Mary of Lourdes.

The Department of Indian Affairs has further agreed that, should there be any pupil having reached the age to be discharged from school, who desires to continue his or her studies, every opportunity will be afforded such a student.

Campbell, Premier of Manitoba, and to our great surprise we made good northern friends, our well-known Mr. Fr. Needham, Rev. Fr. Ringuet and Mr. Pouliot.

In Winnipeg we played River Heights Midgets and the River Heights Community club carnival. They were defeated 6-5. Our second game was Selkirk where we played a tie game 5-5 against Junior B. The last game played was at Sandy Bay. Our opponents there were bigger and older than we; nevertheless we took a 5-4 victory. We returned home on February 28.

To all those who have contributed to the trip either in time or money we extend a cordial "thank you". We wish to mention Mr. Fr. Needham, of The Pas, promoter and canvass Sincere and appreciative thanks to you, Mr. Needham.

To His Excellency Bishop Léger, we offer our heartfelt gratitude for his interest in his encouragements in all our concerns and the support he gives us through the Oblate Fathers.

Very special thanks we must now extend to our devoted pastor and untiring coach, Father Giard, Principal of our school who unsparingly gives his life and energy in order to give us the best Christian and most up-to-date education. Kind Father, a souvenir of your paternal care and devotedness in our behalf shall remain a stimulant toward good for the grateful hearts of your little hockey players.

PLEAD FOR FULL CITIZENSHIP

Canada's 135,000 Indians must become integrated "if they are to survive," the Vancouver branch of the Canadian Civil Liberties Union said in a press release for full citizenship for the native population.

The organization's plan for reaching this objective is contained in a 42-page brief by C.L.U.'s Indian Citizens Committee under the chairmanship of Hunter Lewis, University of British Columbia professor.

FIRST TOURISTS FROM AMERICA

The first American tourists to Europe were five Iroquois Indians who went to London, in 1710, and who bought some spices in Fortnum & Mason's Store, London.

N.W.T. POPULATION

The population of the N.W.T. is reported as follows: Mackenzie: 5,525 whites, 4,220 Indians and 1,627 Eskimos; Keewatin: 3,500 whites, 3 Indians and 1,525 Eskimos; Franklin: 120 whites, 10 Indians and 3,057 Eskimos.